



# Kipchak elements in the Northern dialect of the Azerbaijani language

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## Abstract

*There are many divergent principles of the Azerbaijani language dialect and region. The classification of the dialects and dialects of the Azerbaijani language is based on historical geographical principle. Based on this principle, dialects and languages of the Azerbaijani language can be grouped around four groups, which, in turn, include a number of dialects and dialects. The eastern group of dialects and dialects includes Guba, Baku, Shamakhi dialects, Mughan and Lankaran dialects. The western group of dialects and dialects includes the dialects of Gazakh, Garabagh, Ganja and dialect. The northern group of dialects and dialects includes Sheki dialect and Zagatala-Gakh poetry.*

**Key words:** Azerbaijan language, language elements, Kipchak

The southern group of dialects and dialects includes Nakhchivan, Ordubad, Tabriz dialects and Iravan poetry. In this research, we have only been investigated by the North American dialect and geographical alignment with other species - West, East, South. (1) The dialects and

dialects of the Azerbaijani language, mainly in the North Azerbaijan area, have been studied systematically and scientifically since the beginning of the twentieth century, expeditions, dictionaries have been drawn up, candidate dissertations, monographs, textbooks and textbooks

have been written. The prominent Azerbaijani linguist Turkologist M.Shiraliyev created the Azerbaijan dialectology school, R. Rustamov, A.Valiyev, B.Ibrahimov, A.Huseynov, M.Islamov, T.Hajiyev, S.Behbudov, B. Sadigov, B.Ahmadov, E. Azizov rendered invaluable services in development of dialectology of Azerbaijan.

However, the Kipchak elements in the North group dialects and charts have not been studied so far. In general, gypsies are the least studied area in Azerbaijani linguistics.

It should be noted that coexistence of the Cumanicus language and the Azerbaijani language is sufficient and this issue is still waiting for its researcher. M.Shiraliyev has shown that some grammatical features in Codex Cumanicus have been observed in Azerbaijani dialects while investigating the influence of Qipchaq Turkish on the Azerbaijani language.

Compared to Gipchag, its other Turkic languages, the source of valuable information about the proximity of the Oghuz language is the work of Mahmud Gashgarli's "Divanu luguatiTurk-Turk".

Also, Ibn al-Asiri's "Al-Kamili fi-n-date" his political fate, the Azerbaijani march in the Mongolian invasion of the Kipchak were reflected in his work.

A number of information about the flows and settlement of the Gypsies to Azerbaijan and neighboring territories are reflected in the Armenian and Georgian sources. They were leonti inside. The

Georgian source of the "Life of Kartli Tsar", which belongs to Mrove, is remarkable, because of the events of the 5th century, Transcaucasus was also called the Gypsies. From the Georgian sources, the fact that the Kypchaks were relocated to Georgia was reflected in the work of "Tsar Tsar David's Life". Kirakos Kanzaketsi, from the Armenian language sources, gives information about the flow of Kypchaks to Azerbaijan during the Mongol occupation.

In general, there are scientific studies on the Gypsies, both western and eastern. Nevertheless, neither the Gypsies nor the historians, nor the linguists, studied the issue of their participation in the creation of the Azerbaijani people.

The flows of the first Kipchaks to Azerbaijan, as noted by researchers, have occurred not from the southern direction but from the north. Of course, it is possible to suppose that the Central Asian gypsies penetrate the territory of our country from the South of the Caspian Sea. However, any information on these resources has not been disclosed yet. Undoubtedly, these streams have been carried out through Dardal and Derbent crossings, which are the main crossings in the North. Ancient Turkic flows to Azerbaijan also occurred through other mountain passes of the Greater Caucasus. Thus, one of the passages in the north of the Gakh region is the local community and now it is called "Hunbeli".

The following features of the lexical, semantic, structural and grammatical properties of the gypsum elements in the North group dialects and poems of the Azerbaijani language have been studied.

Formation in the dialects of the language of the northern group dialect and vocabulary features elements of Kipchak in the 10 survey work was carried out on ugavi and types of dialectisms

As we know, linguistic dialectics reflect the dialectic features of various poems. For example: Lunar dialectics have the following types:

Lexical dialectics. , 1 missing - semantic dialectics. , s emantic dialectics. Lexical dialectics are literary. For example: wheat - rootstock, skulls, cereals, leechards, leprosy, lungs, lungs, bumps, bumps, bumps, boulders, stones, , always, and so on.

Lexical-semantic dialectics reflect the conversational and lifestyle of any dialect and poem. For this reason, lexical-semantic dialectics are sometimes referred to as ethnographic dialectics . For example: a knife, a knife, a ghost-4kg, a goose-32kg, a wind-wind, a hinge, a great-grown-up, hanjarre, late-morning, p.

Grammatical dialectics include morphological and syntactic features. For example: understand-mom, od-odor, you yourself, see-sight, open-mouth, etc. Who is the gypsy? Gypsies or gum are one of the ancient Turkic peoples. For the first time, the Kippakians were spoken in Cen-

tral Asia before our era. Languages are gypsy Turkish. The Gypsies, from the Middle East to the Ural in the VIII-IX centuries, gained superiority, and then spread to Central Asia with the Oghuz.

The so-called "Oguz Desert" was already mentioned in the 13th century by the name of Dashti Qipchaq. From the Chinese to the Don River, from the Ural to the Black Sea, the Kipchak spread to new territories after a great movement . [2 ]

Kipchak was first mentioned by the Chinese historian Sima-Syan in the sources. Despite the fact that the Kipchak society is being taught by many researchers from different countries, the conceptions of their origins have the same idea that they originally had Iranian origin and then Turks. Thus, the gypsies, which have the most active and broad roles in the ethnogenesis of the Azerbaijani people, have been studied very little compared with the owls. Even so, I would say no research has been made.

Recently, the study of the ethnogenesis of Kypchak has been especially studied in relation to the investigation of our ethnogenesis.

Investigating the etiogenesis of gypsies, Lala Aliyeva categorizes historical sources of gypsies in four groups:

1. Turkish-speaking sources
2. Ancient Chinese resources
3. Oriental sources in the Middle East
4. Resources in Russian and Western European languages

The first group, first of all, is a monument to the Kipchak language, ancient Turkic Orkhon-Yenisei monuments, Mahmud Gashgarli's "Divanu luguati-ul-Turk", "Kitabi Dede Gorgud".

The second group includes the ancient Chinese chronicles, the third Arabian and Persian sources, as well as medieval Armenian and Georgian sources.

Fourth group sources include Russian chronicles, Byzantine, Latin Greek, Hungarian, German, etc. folk works. (3)

The Codex Cumanicus, a prominent Kipchak monument, may be geographically related to Europe in the classification of resources and may be referred to the fourth group in terms of language. Thus, "Codex Cumanicus" is a gigantic "dictionary". Part of it was gypsy - Italian-Persian and the other part was made in Kypchakka-German-Persian.

It should be noted that "Codex" language and Azerbaijani language are quite common. (4)

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A number of information about the flows and settlement of the Gypsies to Azerbaijan and neighboring

territories are reflected in the Armenian and Georgian sources.

Gypzak societies have already played an important role in Azerbaijan in the early Middle Ages, as it is confirmed by the study of linguist scientists Demirchizade and M. Shiraliyev. According to their results, the study of Azerbaijani dialects as well as written sources indicates that the formation of gypsum elements in Azerbaijani language is related to the flows of Azeripeoples in the IV-VI centuries . [5 ]

The Turkish words of III-V centuries in Armenian and Georgian sources have been translated into their language by Kypchak Turkish.

Gypsies are one of the Turkic peoples of the Huns, Paleoanthropological materials and written sources prove that Gypsians are anthropologically white (European) race, their hair is yellow, and their eyes are blue. The majority of Turkishologists explain that in Russian sources they are called "polovets" and Central Europe is called "Kuman", ie "blond".

Sources say that the gypsies are eleven years old . [6 ]

1. The nine owens, the Seven owens, the Burcoglu (the nucleus of Borchalukipchak), Elbarli (also known as the Gurd region, the Kipchag khans were usually selected from this size), the sons of Kenger (the cobwebs of the cabbage mixes), Ulas sons From the Crimea and the Black Sea coast to Marrakech), the Four-

teen Obata, the sons of Guloba, the Chortan, the Garaborque, and Kutan. The Kipchak in the East, Koman in Europe, Kipchak in Russia, were influenced by the Turkish tribal associations, oguzs, karluk, bulgari, Slavic, Iranian and Finnish-speaking languages. The Gypchag group is divided into three groups according to the differences in the Turkish language with the influence of oguz, bulgur, khazar group languages.

1. *gypchak*      *polovets;*      2.  
*Kypchakbarmak;* 3. *gypsy-nigara*

The Qipchaq group features a number of phonetic, lexical, grammatical features typical for Turkish languages.

1. For those group languages, three fonts are not typical. There is a widespread repetition of these changes.

2. The Gypsych group is not seen in Turkish before m, n, r. At the beginning of the word, the d, q, b consonants are processed, which is related to the Oguz group languages.

3. At the beginning of the housekeeping, the function is poorly processed.

4. The Kipchag group is widely spread in the Turkic languages of the deaf (ŋ).

5. Qipchaq group is very active in the Turkish language, unlike the Oguz group, it's actively working with the // qen // -an, //khtml. - // //, // if, // if // omitted, // if there are fewer images, then very little is observed.

7. Gypchag group contains 25-26 consonant phonemes in Turkish language.

The Kypchak group includes Turkish, Kazakh, Kyrgyz, Altai, Nogai, Crimean-Tatar languages. [7 ]

The elements of Gypsag ethnogenesis are commonly found in the mixed-type North-West group.

Let's take a look at the characteristics that characterize the Gypsy language.

1. The development of the nose variants of speech, eyes, eyes, eyes, eyes, eyes.

2. The thickening of the seams (eg, the head, the head, the wool, the tip, the owl, the brown, the butt)

3. In the first sentence of the word, the open sounds go to the half-closed e: the gentleman, the flesh, the quick, the cock, say, the ship, me, you,

Partial processing of 4AV sound mix: av, savux, tavuk, baking.

5. The violation of the laws of stability: we come, go, come, reap.

6. Dill the dilarity of the dictatorship: the door, the arm, the tin, the dove, the stump, the hump.

7. Dill the day of dilarity of the dilaration, instead of the dictum of consciousness, the sun, the sky, the tail.

8. The passage of the tongue is accompanied by the bridle, the cun, the word, and so forth.

9. Answering words: the passage of the f-type to the hyperspace p: pole, lantern, pundux, fireworks, telepon, etc.

10. Passing through the middle and in the middle of the word to the end of the ghost b. Chovan, car, queen, maid, civat and others.

11. At the end of the speech, it is necessary to pass the gibbing b sound to the t: plate, harsh, alif.

12. In the middle of the mouth and at the end of one of the syllable words, the sound of the triangle goes to pure j: aji, baji, qoja, compulsory, puzzling, aj, saj.

13. If you are guided by the pronouncements of the prize, the mağa, the right, the mağa, mā, sā. Working out of forms.

14. ho // hu, habu, habelo marking pronouns.

15. In the third person of the past, in addition to the -if, if-suffix, the processing of disappearing images: alif // alitdi, halil // has come.

16. At the present time -description, ur, ür;, u, smoker, home, home, home renderers: know, say, say, get, come, stand, look.

17. The connector of either the connector, the connector or the connector is in place. He writes or reads. (What he writes, what he reads.)

18. The second part of the definition of the second type of word combination is sometimes without affiliation: headache, my girl, scarf. [2]

Many of these attributes related to North-West (Sheki, Oguz, Gakh, Zagatala, Balakan) are related to the fact that these zones are located on the border of the North Pole (Derbent-Tabasaran), and on the other hand, may indicate.

The linguistic features of the Oguzs and Kipchags also give rise to it.

The elements of the Oghuz and Kipchak languages in the North-Western dialects today also feature a parallel picture. Here's how the words "d" in ows are used in kits like "t". Drowning, bruising, davuk // taruk, darar // tavar. Four // four corners, stone // stone, mountain / hinged, full / thin, tile / twine, etc. [8]

Demirchizade writes that "the Turkish language system of the new Turkish language has become a part of other Turkish linguistic elements, and elements of the linguistic elements of the Oghuz tribes have been relatively more organizational additives." In Azerbaijani written monuments, parallelism is observed by the words kypchak: words: father, desert, call, discourse, autumn, good, go, make, give, outdoors, deliver, warm, forward. Oguz words: dad, writing, whistle, say, frost, good, to go, make, present, out, smile, enjoy, oppose.

Such words are enough and can extend the list. Not accidental, acad. B. Chobanzade called Azerbaijani language Oğuz-qipchaq.

However, studies show that Oghuz language elements prevailed in the formation of the Azerbaijani language.

M. Qashqari compared the Kipchak Turkic language of the X-XI century with Oghuz Turks of the same period and pointed to their similarities. The subsequent development of these languages could not have led to a dramatic change. The Turkish version of the Kipchags was found in the Codex Cumanicus, which

refers to 1302. M.Shiraliev examined this monument and emphasized that some of the words and grammatical features here are in several dialects of our language. For example, in Codex Cumanicus mana-maa, along with sa-saa, is a maga, right-handed. In the northern group of the dialects and idles of the Azerbaijani language, I and II are developed as ma (me), sa (you), as well as the mausoleum, to the right.

In general, the Kypchak Turks, along with the Azerbaijani literary language, have influenced all groups of dialects and dialects.

For the eastern group of dialects and temples, it is characteristic to develop an entire picture of the Kypchak language, for example: writing (literary language: writes), declaimed (in literary language: goes), etc.

Replacing the "b" in the western band with the "f" voice in the other group. for example: qurmuyuf, görmüyü, and so on.

Replacing "c" with "j": saga, baja, qoja, cajjah, alajam, gogjem and so on.

In the northern group of dialects and ducts, the deafness of the deaf "n" is eliminated in isolation and, instead, the nasal noise occurs, for example: // excellent, subcutaneous, balaaz, balaazy, we did.

Then substitute "f" with "n", for example: curtain, grip, pole, pundux and so on.

Finally, in the IV group, in the Southern group, the word "d" is replaced by "c". eg tsar, tsar, cimic, etc. As noted above, this substitution exists in the Ordubad and Southern Azerbaijan dialects of the Southern Group, as well as in other groups - Cebrail, Shamakhi and Lankaran.

According to Demirchizadeh's research, Kipchak Turkish also influenced the language of the epic "Kitabi-Dede-Gorgud". He writes: The previous "pure" son of "Kitabi Dada-Qorqud" reflects the beginning of the nationwide Azerbaijani language, formed on the basis of Oguz and Qipchaq tribal languages welcomed and flourished in Azerbaijan and "Kitabi Dada-Qorqud" epos is one of the first monuments of this language. The expression "Oghuz language" should be explained in the same way as the preservation of the tribal names and the relative superiority of the elements of the ogliness in that language. But other factors, especially in the beginning, have been settled.

The book of Kitabi-Dede-Qorqud, an ancient written monument of Oguz Turkish, has already been talked about traces of the first Kipchak. The influence of Kipchak Turkish on the monument is connected with them. Thus, the last Kipchak penetrated into our country after the epic was formed.

Thus, the traces of Kipchak Turkish are observed in the literary language of Azerbaijan in various dialects and dialects, as well as in the language of the epic

"Kitabi Dada-Qorqud", our outstanding monument.

Studies show that the dominant element of the Azerbaijani literary language is the element of the Oghuz, and the appearance of the national language of Azerbaijan has little significance in the formation of the Azerbaijani language. It is apparent that the gypsies are reflected in the epic "Kitabi Dada-Korkut".

It should be noted that the effects of gypsum elements appear in the Azerbaijani dialects instead of "c" (dj) in the processing of "dz". BASerebrennikov adds that the expression of "ts" in the tongue often means "dz". In this regard, instead of "c" (ts), all dialects in the "c" (dj) instead of "dz" are observed in our dialects and ours. It should be noted that the Kypchak effect is not only in the dialects of northern Azerbaijan, but also in Southern Azerbaijan. That is why in the XI-XII centuries South Azerbaijan was a "pure" oghuz language, and in Northern Azerbaijan, the idea of "mixing" the Kipchak does not justify itself.

The influence of Qipchak in the language much earlier than the 11th-12th centuries was confirmed by the fact that Kipchag Turkish was generally influenced by the Turkish language in the early medieval literary language of the neighboring peoples.

Numerous Turkisms were found in the study of V. Gukasyan from ancient Armenian, Georgian, Persian, Syrian, Ar-

abic, Byzantine and other written monuments.

Dr. Mordman also paid attention to this in the 70's of the 19th century. In one of his articles on Armenian language, he wrote: "It is known that Armenians are Hindu-European people, but their language is strongly influenced by the Turan language. I do not mean words from Ottoman Turkish as a result of centuries-old contact with this expression. The conversation goes on in the 4th, 6th, 7th, and 7th centuries of Armenian literary "turanic elements". It was a time when there were no Seljuks, neither Ottomans nor Turanlis in the world.

Here is a comparison that the development of 19 words from Kitabi Dada-Qorqud suggests that there are gypsies before Oguz, or that they are the same as the gypsies. In fact, I think that the Gypsies began to flood in those areas earlier than Oguzs, and then they were mingled with ohms. Thus, the "Kipchaq Malik" mentioned in Kitabi-Dada-Qorqud is incorrect. In fact, when looking at the history and physiological structures of gypsies, gypsies, tall, green eyes, blond people. However, the image of Gipchag Malik did not seem to have been dreamed of. In fact, Kipchak Melik is later an Armenianized Melik, which, in our epics, gives them one of their prejudices against Kazan and his family.

Here, we should not ignore the nuance of the Armenian gentleman. The Armenians, who did not have a Christian-

kipchak culture in time, have even opened their hands. Did not they show interest in Kipchak Malik, Söklü Malik, Black Arslan Malik and others who are fighting against the hands of the Ottoman Turks in "Kitabi-Dada-Qorqud"? Unlike other Armenians, Armenians have used this issue skillfully and have come to their senses as the ancient Christian gypsies, more precisely, belong to Grigorian Kipchak Turks. In addition, from the certain stage of history, the Albanian tribal community confiscated everything belonging to the state. All historical sources were falsified. In connection with the gravity, Alban later destroyed the originals of the works written in Kipchak Turkish with the Armenian alphabet and began to spread their translations.

It would be worthwhile to mention that a number of authors have separated the kiger from oguz, which is entirely inaccurate. It would be better if these authors have a deeper look at their sources. Then they see that Oguz Khan, who is called the Qipchaq, is called Kagan. It is just one of the first goals scored by the Oguzs. Abbas Baha Khan refers to this separation approximately five thousand years ago. In subsequent sources, the Kipchak set up in Qipchaq for about 3 minutes, moving from the north to the VII-Century Kura, e. In IV-II centuries Western Azerbaijan spreads to the deserts of Kars, Iğdır, Erzurum in Eastern Anatolia. In this area, they were surrounded by local Turkish ethnoses who

were settled long ago, and were part of various state associations. They also became the leading ethnoses of Albania before Christianity and Christianity. Other sources related to the Qypchag Turks are also widely reported in the Iskendername of Sheikh Nizami. The poem shows them live in Derbent, North.

It is no coincidence that Nizami Ganjavi sends Shahram to the king of Dagestan, the first divan, and he also sends Nizami a gift to the most beautiful Kipchak village, which, as we have mentioned above, became blond, tall, and dumb and gullible. So, Bahram Shah, Sheikh, donates one of the most beautiful gifts. (8)

In Nizami's two works related to jerk, he emphasizes in Khosrow and Shirin and Iskandarnam.

As mentioned above, Bahram Shah sends the best poet to the poet. Nizami also discusses the death of Shirin in the "Khosrow and Shirin" by the death of Afaq.

In a second poem, "Iskandarnama", we come across Nizami's visit to the Kipchak Desert in Iskenderun, where she still touches the loyalty and loyalty of the Kypchak women. Asking Kypchak elders to advise Gypzak elders for a better expedition of women's faces is a very wise answer: "If you look at a woman she is guilty of covering her eyes, she is not a woman. This proves that the Gypsies also have a high cultural level

Kipchak elements in the dialects and dialects of the North Group of the Azerbaijani language. This section, which is called tipological (in Turkish language materials), will explain the typological features of the languages that belong to the gypsag group. The similarities and differences between languages impact analysis was carried

out and explore their impact in the North group dialektlarindaki trail here, especially in the language of the Turkish and Turkish kipchaq parallelari to look into a number of k.

Typological comparison of Kazakh and Kipchag languages.

There are 12 saints and 26 consonant phoneme in the Kazakh language. Also, in this language, the "r, l" consonants are processed at the beginning of the word (anlaut), the quantitative category is rendered by the // -ler, -dar // - der, -tar // -ter. The Oguz group is different from the Turkic languages because of the uniqueness of the news category in the Kazakh language. All this will be compared to the Kypchak language.

Comparison of Caucasian and Kipchak languages.

The Karakalpak 9 saiga, 26 consonant phonemes. There are also 12 different phonemes in this language. This language does not have long vowels. There are 4 assistive speeches. Grammar categories are quantitative, state, and affiliate categories.

Typical comparisons of Kyrgyz and Kipchak languages.

There are 8 normal and 8 long vowels in the Kyrgyz language. In this language, the "l, r" phonemes are less commonly used, usually at the beginning of the word, "y" goes to "j", the name has 6 rhymes. Nir, 25 consonant phonemes work in Kyrgyzstan

The typical comparison of the Altaic and Kipchak languages.

There are 26 consonants in the Altaic language, 8 long vowels and 8 normal vowels. In this language, the word "I" is used in the beginning of the word. Also the content of the quantitative category in this language is very versatile.

No typology of language and Kipchak language.

Noqay has 8 vowels. At the beginning of the word, the word "i" is processed, and the word "g" does not appear at the beginning of the word. The quantitative category of the language in this language is "-lar, -ler".

Typical comparisons of Krym-tatar language and Kypchak language.

In the Crimean Tatar there is no "h". There are no consonants in this language. There are 6 carpets in the Crimean Tatar language. This is also a quantitative category of images in the language

"- s, -ler".

The Kipchak Turkish dialect group is the largest of the Turkish lahic groups in terms of the number of lyric texts as well as the language field in which it is spo-

ken. This group, which is the continuation of the historical Kuman-Kipchag Turkish, is also referred to as the "North-western Turkic dialect group" because of its surrounding geographical nominative with the "Gypchag" ethnonym.

Dialects included in the Gypchag group; Tatar Turkish, Bashkurt Turkish, Kyrgyz Kyrgyz, Kazan Turkish, Karakalpak Turkish, Noqay Turkish, Karayim Turkish, Karachay-Balkar Turkish, Kumik Turkish. All of these are discussed at the same time as the Kipchak Turkish dialects are spoken in the east from the Altaylar and East Turkestan, to the western Plnia centers, from Siberia to the north, to the south in the Crimea, to the north of the Black Sea and to the south of the Caucasus. From the beginning of the Turkish language classification tests, this group has been given different names and dialects are evaluated differently. The classification of W. Radlov, "Western Dialogs" (9). (Qırğız dialects: Kara- Kırğız , Gazakh-Kırğız, Karakalpak, Turak, Kurdak, Tobol and Tümen, dialects of the Turks, Kurak, Tobol and Tummen), the biggest deficiency in the name of the Gypchag group in their dialects is Nogay, Kumik, Karachay- plain Bashkirt dialect, Mountain Bashkirt dialect, or east of the Volga and Russia dilektlari: Mischer, Kama, Simbir, Boiler, Belebey, Gasim.) W. Radlov, south of the Caucasus, the Turkish dialects are included in

the group of " sound in terms of the investigated " note wrote. ( 9 ) .

FEKors, Kipchak group dialects " of the North Group under the name" score ( 10 ) and Radlovun western group dialects membership ( Kyrgyz dialects: Black-Kyrgyz, Kazakh, Kyrgyz, Karakalpak; Irtysh dialect: Tura, Kurdak, Tobol and Tyumen; Bashkirt dialects: Volga basin dialects ). In order to separate the North group dialects from the others, the development of the one-syllable (-a / -) / -w /, at the end of a single syllable word (taw <tagh), the present-day, felin (-a / -e) envelope-pointed form and sometimes a helper watched by the following criteria (gel-tur-ur-men). GJRamstedt classification ( 11 ) "western group" ( Qırğız, Gazakh, Kara-Qalpaq, Noqay, Kumik, Karachay, Balkar, Karyim, Volga dialects: Tatar, Misher, Bashkir ). Be the first to vote at a different level criteria ANSamoylovic runs ( 12 ), the Turkish accents for this group, " Kipchak " and "North-West" statements adlandlrma with one voice "with Taw group," he had used. Samoylovic is a member of the Gypchag group ( Altay, Teleut, Kumand, Kyrgyz, Kumyk, Karachay, Balkar, Tobol, Barab, Icheriski Russian dialects, Misher, Crimea, Qarayim, Noqay, Gazakh , Altai dialect and Dialect of Teleut and Kumand dialects , ) generally provides these audio features: z Turkish (toquz); y Turkish (foot); b - reserved (abundant); The most important feature of the development of

the one-to -> w development at the end of single-statement words (tau> taw); At the end of more than one syllable words - ig> - I was a (taglig> tawl); γ- protected at the beginning of the ribbon (γ an). Unlike the group called "Gypchag", L.Ligeti also created Uzbek dialects in the context of Tobol, Tyumen, Kurdak, Tura and Gypchag (Balkar, Bashkurt, Karachay, Garayev, Kara-Kirgiz, Kazan, Gazakh-Kirgiz, Crimean B, Kumik, Kürdak, Misher, Nogay, Özbek A, Tobol, Tura ). M. Räsänen used the term "North-West Group" (13) and made a proper assessment (Kyrgyz, Gazakh, Kara-Kalpak, Noqay, Kumik, Karachay, Balkar, Karaim, Tatar, Misher, Bashkurt). J.Benzing (14). The Gipchak dialects, called "Western Group" and "Kipchaq-Kuman languages," divided into three sections according to their proximity. (1. Pontus-Caspian group: Karachai, Garachayca and Balkar, Kumukca; 2. Ural group: Tatarca, Bashkir; 3. Gypchag group: Together with Qaraqalpak and Noqayca, Kazakh, Kirghiz). KH Menges likewise divides the group called "Northwestern or Kipchak division" into the same place (PhTF) classification as if it were a part of the old language material. Pontus-Hazar languages: Karaim, Garachayca and Balkar, Crimean Tatar, Kumikca; 2. Volga-Western Siberian languages: Kazan Tatarcasi-Tepter, Misher, Qasimov Tatarcası - Western Siberian dialects - Turalı, Tümenli, Tobolli, Ishimli,

Kurdak, İrtishlı, Baraba dialect, Küerik dialect, Bashkurtça; 3. Kipchak languages: Kazakh and Karakalpakca, Kipchak Uzbek, Noqayca, Kyrgyz). NABaskakov gave Qipchaq a group of Turkic dialects in the first division called the "Western Hun Wing of Turkish Languages" and named it "Gypchag Group" and divided this group into three places, as if it were an old language material (15) (1 Gypchag-Bulgar: Tatar, Bashkir, 2. Kipchak-Oguz part: Karaim, Kumuk; 3. Part of Gypchag-Nogay: Noqay, Karakalpak, Gazakh). Baskakov pointed to Kyrgyz in the second 44 division called "Kyrgyz Wings of the Turkic Languages" under the "Kyrgyz Qipchaq" group, along with the Altai Turkic language. N. Poppe, "Kipchak" using the term (1 to 6) in this group of four semi-groups divided dialects (1 Karayim, Karachai-Balkaria and Kumuk a γ> aw ; 2. Tatar Bashkirt a γ> aw, he> u , p> u, u> o, u> o, i> e, e> i; 3. Nogay, Kazakh, Karakalpak d> c, s> s and affix the pre-l consonant n / d / t change; 4. Changes of the m44 to p / b at the beginning of the second 44 long, lip and ineffectiveness in Kirgiz and Altay. T. Tekin, in his classification of sound criterion to the finest detail (17). Gypchag group dialects were evaluated under the title "Tawli or Qipchaq group" and many subgroups and sections were shown for dialectic features. In the classification of T. Tekin Kyrgyz (turkish: group: group) was shown as a separate group

from the Gypchag group dialects. As a reason for a γ sound of the Tawlı group lahcalarında - aw to the Kyrgyz Turkish o: APA towards the development of the (Thai > to bag ;> bo :, sag> etc, etc. ), As well as multiple-syllable words read at the end of γ sound of the group towards the development of Kyrgyzstan, the Turkish average closed long saita - u : Although , other Kipchak lahcalarında losing summit - must be shown ( To: lu: group: Kyrgyz; tawlı group: Tatar, Together with the Kazakh, Karakalpakstan, Noqayca, Kumukça, Garachayca-Balkar, Garayja, Baraba Tatar, Crimean Tatar ). A. Rona-Tas (1991) used the expression "Gypchag", "North-West" and showed three subgroups. (1. North or Volga-Qipchaq : Kazan Tatar, Misher - Tatar ; 2. Eastern or Kipchak group: Kyrgyz, Gazakh, Karakalpak, Noqay; Western or Pontus-Khazar: Kumik, Karachay- Balkar, Crimean Tatar, Karaim-Tatar ).

The term "gypsag group" is derived from the classifier experience of J. Benzi in PhTF, as given above. KHMenges's "Die Aralo-Kaspische Gruppe" article was especially effective in gaining popularity. However, it is noteworthy that this term does not represent the intended territory very well. KHMenges could not properly define the term as "... the Altay in the east and the wide steppes across the north-east coast of the Black Sea ...". The term "Qipchaq" is geographically far from covering the Kyrgyz language. However, the same term was used in this

case, since it gained almost universal credibility in the field of Turkology.

Qipchaq group Qypchag Turkish dialects, especially Gazakh, Karakalpak and Nogay Turks are especially close to each other. The biggest difference seen in the classification of the Caucasian group is the issue of where and how to assess the Kyrgyz language. Classes were those who evaluated the Kyrgyz language individually or included in other lahja groups. ANSamoylovich included the Altay Turkish, which has a great deal of similarity with the Kyrgyz dialect, in terms of lip color and mid-latitude lengths in the Qipchaq group. KHMenges also noted that due to some of the individual characteristics of the Kyrgyz Kyrgyz, he was a bit different from others and in fact he deserves special respect within the group. (18)

Extension of medium length long lip harmony in OD / OO / OO / sequence in multi-spelled words, resulting in the collection of some sound groups that hold incomplete consonants in the semicolon / γ, g, b, ñ, y / At the end of the word in the northern dialects / zs / uncertainty and some of the features of the new word, which can be evaluated as a passage dialect between North-West Turkish dialects and north-east dialects. It is possible to evaluate the situation of the Kyrgyz dialect of Southern Siberian dialects, especially with the Altay Turkish and Khakas Turkic, as well as in the context of the group that is specific and new to the

Qipchaq group. However, the Kipchak group, which is the first step in the medium-long voyage, is formed in the same voice groups, the consonant harmony, the morphological parallels, and the Kipchak dictionary of the basic Kipchak dictionary together with Turkish dialects .

Field formation in the dialects of the language and terminology of the northern dialect of Kipchak group of elements called RI Chapter imiz the only element of the words term impact minutes have been . As we know, the gypsies are dominated by agriculture, beekeeping, gardening and gardening. There are many similar words in the dialects of the North-West, and this chapter is grouped with these word-strung words . According to the historical and geographical sources of the Middle Ages and the available archaeological data, Dashti Gypchak residents are the most populous people among the different peoples and ethnic groups in the Eurasian desert. Migrant Lifestyle Gypsies Psychology severely damaged his clothes, and deeply influenced his world outlook, so he could not think of another lifestyle. Considering the deeper understanding of the characteristics of the economic and cultural activities of immigrants, one of the most important examples of the conservative attitude of "we and they" can be chosen, considering that life styles are different from other nations. "We are the peoples of steppe. We do not have rarely found, expensive items and property; Our

greatest wealth is the horses. They eat their flesh and make garments for their skin, and the finest drinks are made from their milk and from them. We have no garden, garden or building on earth; Our place is the herds of our flocks and herds; those who adorn the beauty of our deities,go with our hilarious horses rik "(19 )

The above can be transferred to a table. The nomadic style of production in the vast territories of Kazakhstan, which existed since the beginning of the first millennium BC, was very popular. "The people lived in tents and lived in migration, searching for grazing and water resources during the summer and winter. The resources were .. Sheeps. Foods were milk, summer dried meat (jerk) in the summer. "These are the authors of an anonymous work called" Hudud el-Alem "for us. Apparently, the tastes and animals' milk and meat products, one of the oldest mobile home-type home-based households, in their lives. It is possible to explain the living things and species of Gypsachs according to the available sources and archaeological finds. Four species of animals (horse, sheep, camel and cattle), the main wealth of the nomads, have also influenced the epics of different Turkic and Mongolian peoples. Even in the Russian chronicles, Vladimir Monomax describes his visit to Don Gypsacia in 1103, indicating that the Russians "buy livestock, sheep, horses and camels". It is known that mercury animals are something that can only be fed in the

areas with favorable climatic conditions and plentiful pastures. Camels are livestock and can not be stored anywhere. Sheep played a key role in the daily life of Gypsak. Because sheep are the main source of food for the migratory peoples. Also, the sheep is an animal that grows rapidly, with meat and internal oil. Leather and wool are one of the necessary elements of the daily life of Gypchags that are used in clothing and felt production. But like most other migrants, the favorite of the Gypsagers was the "horse's flock" of valuable and reliable animals, of course, the horse.( 20 )

The immortal life in the immigrant life, the speed, the tireless nature of the distant distances, and the horses that were indispensable during the attacks. In the Middle Ages in the deserts of Kazakhstan, "the best horses were sacrificed. The horse's skull bone and nails were used as a savior in faith; In the Central Kazakhstan, they worshiped rock paintings on horse-drawn horse nails, which were abundantly found in Karatav Mountains and Manchatlak. Kazakhs used these paintings as Tulpar-tas . Biruni and Ghazvini were referring to these paintings as Oguzs and Kipchaks. Thumbnail images of the horse gallop Qazaxis tan of the sacred tombs of brick, for example, the river Kengir Kelin full in the tomb (XIII century). In addition to its military significance and cavalry, the horse was an important place in the daily life of the Gypsak as a carriage and cargo. Horse

meat was not the last among the gypsies' daily foods, and it was considered as the most honorable meat to be eaten at the feast of marijuana. Our horseshoe soup was the most valuable and favorite drink of the migrants. In severe winter days or famine days, when other animals do not have enough food at the time of the abundance, horses find the roots of up to 40 cm depth and have the ability to feed themselves and other sheep and cattle, played an important role. In all the wintering days, when the animals are grazing, the horses, then there was a law in the form of grazing other animals. The method of capturing herd in this way is that sheep and horses, which are very suitable for dry climatic conditions of Gypzag Dasht-i Qipchaq, need to be the most fed animals in the summer and winter days. The horse was not only a means of multiplication, but also a means of demonstrating the social position, wealth, and credibility of the rural inhabitants. Tamim bin Bahr, Kimak when traveling to the deserts of Central Mongolia in the early 9th century wealth and credibility. Tamim bin Bahr, Kimak when traveling to the deserts of Central Mongolia in the early 9th century wealth and credibility. Tamim bin Bahr, Kimak when traveling to the deserts of Central Mongolia in the early 9th century said he had seen at least twenty thousand graceful horses. According to Chinese sources, the Gipchag (previously Seyantian) history had some great horses in Central Asia, which sometimes gave

them as a gift to the Chinese Emperor. Ishak bin al-Hussein, speaking of the Central Kazakhstan region, said, "Sometimes in the wilderness the wild herds of wild animals are wandering." ( 21 ) Gan-Mu speaks of a nation with a large number of horses in the country of Kinca (Kipchak). ( 22 ) A Tibetan reference book of XIV century says: "Most of the people of this region are rich. And most of them have ten thousand horses . A great deal of terms about animal husbandry and the basics of wildlife, horses and sheep, and their colors, ages, and also the names of large cattle and camels are also mentioned here. These terms used by the residents of the Dasht-i Qibchaq in the Middle Ages and preserved in vocabularies have come to the fore thanks to vocabulary research. Mahmud Kashgari's "Divan-ı Lügat-it Turk" and Arabic-Qipchaq dictionaries written in the XIII-XIV centuries are commonly used in Arabic as a Gipchaqca multi-terminology and lexical comparison of the common Turkic and Gypchag dialect of that time. is given in the form. Most of these words are related to equestrianism, sheep-breeding, camels, and other migratory animal husbandry. The sheep, the female sheep, the ram, the lamb, the bush, the cow, the ox, the bull, the calf,calf, camel, female camel, camel (camel), horse, stallion, heifer, goat, slave, and

Because of the large numbers of horses and sheep, as well as large cattle and camels, the Gypsesh herds had plenty of

grassy pastures and sufficient water resources. From the first written sources in the literature, "grazing and water" is an indispensable condition for the continuation of every migratory society. The Gypsies also lived in a nomadic lifetime. But in this lifetime, it was not the primary goal of finding irregularly fertile pastures in the desert, but rather every community knows their herbs and camps, and strict laws were put in place to keep them from camping. Changes to this camp are only for serious economic, social or political reasons. The absence of permanent housings, which is a requirement for the existence of a long migratory residence and dense migration, is a major feature of this breeding form.

In the 10th century, Kimak lived in a very wide range of immigrants. There were winter pastures on the slopes of the plains, and in the Oghuz lands in the lower streams of the bay. These camps have been preserved in the twelfth century when Kazakhstan passed to the Gypchag and Kanglars. Regarding the Kanlis, the sources say that they lived with Nayman in their hillsides. At that time, Nayman lands were lying around Balasagun, Talas and Chu plains. Gypzags, which keep their flocks in the West Kazakhstan region, went to the southern foothills of the Ural Mountains in the summer, to the south in the winter, to the lower streams of the bay and Aral lake. The En-Neuvay says in the Gyps problem: "In homes and in buildings live,

but these people are living in tents in the summer, do not go to the same place, no place in the winter tarpanmazla r

We can see the same scene in Dashti-Qipchaq. For example, Ibn al-Asir said: "The land of the Gypsies is rich in summer and winter pastures; there are cool places in the spring, fertile pastures; in the winter it has a mild climate and plentiful pastures, which are deserts on the seashore.

GNPotanin said: "Considering the levels of today's culture, the people's commitment to the physical conditions of the countries was so small that despite the change, the migration camp in the region was preserved for many years. "Such migratory areas were created not at once, but during long-term seizure by representatives of the migrant type of economic and cultural activities in the dryland regions of Eurasia. Previously, seasonal migrations had been used in pasture use, which was preceded by local factors and vegetation deficit, in the event of a lack of adequate soil. As mentioned in the sources, migratory herds live on "grazing and water sources" and the territories are shared.

Let's recall that the region said to Al-Alem's writer Kimak, "When they were in peace between them and the Guzes, they were transferred to the land of Guzar in the winter." If you have a war? At that time they went to a remote place, from Altai to Mongolia or to Ekta, as Gardase said. However, this figure could not last

for a long time in history. The population growth and the expansion of flocks and the development of economic power increased the lives of the larger pastures. But due to the lack of suitable land, war was needed. At that time, wars were primarily intended to seize land and, as a result, were abandoned from the weaker tribal land and leaving the neighbors, leaving the region where they lived.

The migration of the last great tribes before the Mongol occupation, in the 11th century, moved from the land of Kypak to Gypchags, along with some of their tribes, to the Oghuz lands, downstream of the Globe. They put the Oguzs here by the sword and settled there in the winter. It is likely that Kipchak's spring-summer lifestyle, which was planned by the mountaineers in the summer, and the seasonal migrations to the shores of the Gulf in the winter, continued in the Middle Ages of the same time. In the IX-XI centuries Kimik also had such migration moves, but they did not become traditions and were connected with Guzlar and Kimaks political relations. Stabilization of the patterns of land use and pasture use, developed in view of the apparent stages of the formation of land ownership of different communities and tribes. Large herds and large pasture holders have emerged simultaneously, with the unequal ownership of their own flocks.

According to some researchers, the transformation of common land ownership into private property during the

production process was due to the number of cattle. Although the ownership seems to be a public property, but the increase of the flocks' property in the tribal gentlemen has led to the fact that the owners of the rich herds have become truly civilians. Buddha and his personality have created a basis for transforming feudal relationships into personal relationships.

It was not possible to observe when current sources emerged in the Gypsachs that this independence had come to an end, but the Gypchag bey was not only the owners of large flocks, but also the owners of great pastures. In the nomadic society, feudal land ownership was formed not only by the regulation of the migratory regions of feudal lords, but also with the occurrence of the production of their time with the instructions of the rich flock. Rubruk says: "... Every gentleman had a fame because of the number of people he was keeping under his grass, the boundaries of the pasturelands, and his herds were forced to graze in the summer and winter." Gyspace is an important place in the lives of people in the fast moving, they used the car that they had to carry. Moving into a lifestyle, the migrants were forced to take advantage of strong and strong animals and to build their booths on the carriages. This traditional form of transport in Kazakhstan seems to have existed during the period of Istik-Sakas, as archeological data often point to written sources. (23) / Ancient

antiquity authors like Hippocrates, Herodotus, and Strabon provide information on scattered carts. According to Strabo, the migrants' huts were built from the bridge and put on the cars they lived in. - The caretaker had a car park along the entire history of the desert peoples and knew very well of Gyschak. Many people could buy these cars. These cars used to be used during the migration or during the constant motion, and only women and children lived there.

Rubruk said, "Women have made wonderful cars, but I can draw you on the painting ... These cars were like the rooms where young girls live. "The lines from the writer of the 16th century Ibn Battuta were as follows:" Traveling in a hut on a carriage of silver gilded curtains in Dashti-Kipchak, their wives. "These bulls, horses and camels were joining them. As Plano Carpinie states, "a bull was to drive some of the cars; for the elderly, for the size of the two, four, and the size of the place and the more the bull needed for the war situation ... They did not separate their cars from them. "These cars were a means of protecting refugees during the war.

The Sureyli Mikael, when dealing with the traditions of the Gypsies, was primarily focused on such protection. "They are a part of the Turks. Languages Turkish; they took their wives, their children, and their goods all over where they went. Wooden hinges on the wall around the camp Anna Komnena said: "They make

their carriages in circles, hoops, cover them with leather, put their wives and children in their cars, and take off the attacks with their carts. It was not possible to split the cars and get into here. When the enemy wanted to destroy these cars, some self-defense operations were carried out. Many carriages were intertwined, putting spaces between them. The fighters are going through these, attacking the enemy and returning to their people again and again.

At the same time, as many natural obstacles can be avoided by the car, many researchers have noted that the car is not comfortable traveling in huts. On the other hand, cars were a manifestation of the social position of people in society ...

From this point of view, we divided this chapter into half the following headings.

Terms used in the field of agriculture., terms used in the field of agriculture. b itkicilik used the term r, a riciliq terms used in the field. b The terms used in the field of gardening and gardening. s ENET terms are used in the field of vocational (copper, pottery, tin, weaving, jewelry, etc.) used in the terminlardi

The words in this chapter titled "Kipchak Elementary Words" in the dialects and short stories of the Azerbaijani language have been explored and grouped as follows.

Here are the names that describe the concept of mourning. r Utbe and post the names.

d attachment size and numerativ words. g Fuck names. m lexication (food, baker, etc.) m lexicon (wedding, engagement, mourning, holiday, etc.)

It should not be forgotten that the dialect was closely linked to the environment at any time in which words were being processed. The dialects have also proven their commitment to the works of the personalities that have played a major role in the formation of literary language.

In this case , we will talk about the hip-ignorant words that do not have the terminology used in the North-West dialects. Therefore , the written literature of this region will be given a special place in the verbal speech used in the art of creation.

The number of chapters in this chapter can be further increased. But we have suffered six and a half chapters. Depending on the dialects we encounter in the research process, the number of chapters can increase. The currently selected dialects of this chapter are generalized: name, title, shield, time. rank, weight, china, batman, clothing: trousers, pants, household (shoput, surblu, maxara, cappuct), ceremonies.

#### Result.

Dissertasiay in the goals set forth in the y husband yetirilmisdirisin the first chapter of the elements set forth in the northern group of Kipchak dialektlarindaki lexical, semantic, structural and grammatical features have been told opened.

The typology of the languages included in the X language is explained.

Q IPCA qlarin term socio-economic lives and terms are explained in words that do not impact the total life rzi term nature, which is reflected in the chapters and without tapmas and it is reflected in the groups.

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